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ABSTRACT

The Old Order Amish, or Mennonites, are a religious sect that represents both a traditional and changing culture. Their conservatism is evidenced in their rural way of life, large families of 8 to 12 children, use of horse drawn farm machinery and transportation, nonuse of electricity, and uniformity of dress. The Old Order Amish also present a rapidly changing culture due to scarcity of farm land available for younger families and competing modern ideas. The majority of Old Order Amish buy health services when needed, but they do not carry insurance on property or personal life. They insist upon strict separation of church and state and do not participate in the social security system. Old Order Amish also believe that an eighth grade, parochial education with no kindergarten is adequate for their children. Reading, writing, arithmetic, and religion are the basic curriculum. Basal textbooks are used in social studies, but science texts omit a study of evolution and contain Biblical injunctions. Schools are usually one-room buildings with outdoor privies and horse barns. Lack of electricity prohibits utilization of audio-visual aids. Old Order Amish pupils rank well in standardized achievement test results. (NEC)

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OLD ORDER AMISH AND THE PHILOSOPHY OF EDUCATION

By
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Kirksville, Missouri
September 15, 1985

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OLD ORDER AMISH AND THE PHILOSOPHY OF EDUCATION

A study of philosophy of education provides guidance in the selection of objectives, learning activities, and appraisal procedures. Generally, philosophy of education emphasizes studying idealism, realism, existentalism, and experimentalism as diverse schools of thought. Thomism and Lutheran education might also be stressed. In selected situations Marxist philosophy of education has been incorporated into the philosophy of education curriculum.

The Old Order Amish have numerous parochial schools in the United States and Canada. They can be readily identified and described. The Old Order emphasize

1. the use of horse drawn rather than modern farm machinery.
2. utilization of horses and buggies instead of automobiles.
3. rural ways of life and definitely not urban lifestyles.
4. eighth grade as terminal education within a parochial school framework.
5. the use of Old Order Amish members to teach Amish children in their own parochial schools. Secondary and higher education is frowned upon.
6. shunning of individuals who leave the Old Order Amish fold.
7. large families, such as eight to twelve children, instead of the general two to three children per family in American society.
8. nonuse of electricity. Thus, television, radio, automatic clothes-washers and driers, as well as other electrical devices are not in existence in Old Order Amish homes.
9. no church buildings but having religious services in the home. Literal interpretation of the Bible is stressed.
10. use of Pennsylvania Dutch in the home setting and German in religious services. English is spoken in society.
11. women wear dresses with very high neck lines. The length of the dress goes down to the ankles while the length of the sleeve is almost to the wrist.
12. married men wear beards but have no mustaches. Trousers are blue denim generally and worn with suspenders.
13. the color of all or part of the dresses for women and girls can be black, brown, green, blue, purple, and white. The color of their capes and bonnets is black. The shirts worn by men and boys also are of the same/similar color as is true of dresses worn by Old Order women and girls. Men's and boys hats are black and broad brimmed. In summer, straw hats are worn. Their coats are usually black in color.
14. No stripes or checks are permitted on clothing worn by men, boys, women, and girls.

> The general findings developing out of past social research may briefly be summarized as follows: The Amish community maintains certain features of stability through isolation and in-group loyalty. Their stability is accredited to their strong positive interests, religion and farming. Though the group has successfully maintained a distinguished subculture of its own, one of the basic problems of this culture is adaptation to changing situations. There is a gradual slow infiltration of Amish culture by outside patterns, bringing about disintegration of the old values, with the prospect that if acculturation continues the Amish society will eventually disappear. This process is, however, exceedingly slow; more common is the process of breaking away.[1]

A Changing Culture

The Old Order Amish are a changing culture. This has always been true. Change occured when grain binders were first used to cut wheat, oats, and barley. Prior to the use of the binder, a knife was utilized to cut grain. Change also occured when single action or tandem disks pulled by draft horses or mules came into being. Prior to that time, hoes, rakes, and spades were utilized to till the soil.

Hostetler[2] wrote:

> Deviation from established rules is prevented by a series of mild-to-severe contraints, including the following: (1) Conscience or personal inhibitions keep the individual from transgressing the rules of the church. The person who says "I dress Amish but I sure think different on the inside" is not restrained by these means. (2) Informal talk or gossip is an effective way of controlling behavior. Even though gossip is generally frowned upon within families, it remains one of the most effective moderating devices in the small, face-to-face Amish community. Those not controlled by conscience or by informal talk are (3) admonished by the deacon or a preacher if guilty of an offense. The official determines the attitude of the offender, and if that person manifests disobedience and remains unchanged in intent, (4) the offender is admonished by two persons, usually ordained men. For minor offenses (5) the offender may voluntarily refrain from taking communion or confess the wrongdoings to the church by standing, or for major offenses, by kneeling.

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[1] The Mennonite Encyclopedia. Scottdale, Pennsylvania: The Mennonite Publishing House, 1959, page 45.

[2] John A. Hostetler, Amish Society. Third ed. Baltimore and London: The Johns Hopkins University Press, 1980, pages 354 and 355.

As additional warning and punishment (6) the offender may be asked not to take part in the upcoming communion. Major offenses recognized by the church, such as adultery, drunkenness, or buying an automobile or tractor (where forbidden), subject the transgressor to (7) immediate excommunication and shunning until such time as a change of attitude is manifest. Most severe of all is (8) excommunication and shunning for life.

It is difficult for any culture to remain static or stable and yet survive. The Old Order Amish shun modernism. However, as a practical people, they find it necessary to make selected changes. With large families, perhaps eight to twelve children, difficulties arise in securing farm land for each son or daughter upon marriage. Being a definite rural people in philosophical beliefs, numerous young Amish find it difficult and, in numerous cases, impossible to follow the chosen occupation of farming.

In a study of Old Order Amish in Geauga County, Ohio, T.W. Foster[3] wrote:

> The fact that few differences were found to exist between Amish farmers and factory workers does not prove that there were no other differences. The methodology of the study relied upon informants and directory information and did not directly compare representative groups of farmers and factory workers, as would have been desirable. Nevertheless, the findings do imply that the Geauga Amish have experienced some sucess at integrating factory work into the framework of their traditional sociocultural system. There was no evidence that any radical changes in values or in behaviors were occurring among Amish factory workers or in districts whose members were predominantly factory workers.
>
> The findings therefore do not support the scholarly position that the Amish movement out of agriculture will also lead to a severe transformation in Old Order culture. Conversely, it appears that an Amish settlement can establish an ongoing equilibrium between a certain level of factory employment and other, more traditional, types of work without losing its distinctive cultural identity.
>
> Finally, while recognizing that the Geauga Amish have partially adapted to factory employment, it is my opinion that factory work alone can never suffice to form a permanent economic base for the maintenance of culturally stable Amish communities. But the choice in most Amish settlements is not just between farming and factory work. About 25% of the Amish families I visited in Geauga were involved in some sort of home business or cottage industry, either as a principal source of income, or as a supplement to family farming. In fact, cottage industry employment appears to be growing rapidly in most Amish areas, and it may offer one of the best economic hopes for the sect's continued cultural survival.

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[3] T.W. Foster. "An Ohio Amish Settlement," Ohio Journal of Science, Volume 84 (3) 74-81, 1984.

> This is because cottage industry work is less alien to traditional Amish values than factory employment, and yet it fulfills many of the same social functions as does the family farm. For instance, such small enterprises as furniture or cabinet shops, buggy making shops, home bakeries, harness makers, etc., like farming but unlike factory work permit Amish proprietors to maintain ownership and control over their work environments to remain and work with family members during the day, to socialize children into Amish traditions of hard work and good craftsmanship, and to employ raw materials, methods of manufacture, and small technologies that are of their own choosing. The trend toward cottage industry employment is so recent however that it has not yet been systematically explored. It clearly deserves to be the subject of future empirical study.

Foster[4] found that in 1982, out of 891 Amish heads, 31% were farmers, 37% worked in non-farming traditional occupations, while 32% were in non-traditional forms of work, such as working in factories.

Thus, in the above named categories of work, the lowest per cent occurs in Old Order Amish working the soil and raising livestock on their very own farms. The highest number, 37% of the total, were employed in non-farming traditional types of work, such as carpentering. The middle of the three categories, comprising 32% of Old Order Amish heads and emphasizing non-traditional types of work included those who worked in cheese or rubber factories in Middlefield, Ohio.

Old Order Amish farms are small in size, usually 80 to 120 acres per farm. With horse drawn farm machinery, such as disks, plows, grain drills, and binders, progress in working the soil is very slow, as compared to large modern machines such as tractors with hydraulic lifts pulling a five to eight shear plow, each shear being fourteen inches long to plow the fields. Two shears on a horse drawn plow requires energy and power to perform work. Or, a twenty foot wide platform to cut wheat, oats, and barley using a modern combine, as compared to a seven foot wide swath cut by a grain binder pulled by draft horses provides a comparison in terms of work performed by modern

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[1] Ibid., page 74.

methods as compared to traditional means of farming. The combine cuts and thrashes grain in one operation whereas a grain binder cuts and makes bundles from the grain. The bundles will later on be pitched into a thrashing machine to separate the grain from the straw and chaff.

Standardized parts can not be purchased from implement dealers for horse drawn implements. Rather, parts are taken from older machines, if available, or a blacksmith may make parts and repair the horse drawn implements.

A farm using modern farm machinery can vary in size from 700 to several thousand acres. Actually, there is no limit to farm size if an adequate number of modern tractors, plows, disks, grain drills, combines, and workers are in evidence. A farm of several thousand acres can be classified as a family size farm or it might also be a corporation.

Amish children start working at an early age on the farm. A child of six or seven years of age can help with raising the family garden. Large Amish families necessitate the raising of ample amount of garden crops to feed its members. Amish children also help with doing farm chores, such as feeding livestock and milking cows.

A strong physical body then is needed for heavy manual labor in doing field work, chores, and raise gardens. An Amish woman who reaises a large family also needs to be strong physically. Washing clothes, cleaning the house, preparing meals, as well as helping with choring the livestock, when the husband is doing fieldwork, requires a healthy, strong physical being. What are the alternatives if a physically robust Amish person is not in evidence? Other than staying in the local home/farm environment, a grown adult may teach in the one room rural Amish school. This would be true for single or married Amish men as well as unmarried women. As was stated previously, Amish men also work in nontraditional types of work. Cottage industries are becoming increasingly popular. Amish farmers are feeling the pinch in earning a living from farming. Thus, for example, a horse and buggy may be parked on

the side of a state or federal highway with the husband and wife selling home baked pies, cakes, bread, and garden crops. Home canned foods may also be sold at the roadside stand. The following news item appeared in the Mennonite Weekly Review[5] to emphasize income for Old Order Amish from tourism:

"Amish Home" Opens As Tourist Attraction

> Walnut Creek, Ohio—A six-room Amish Mennonite home, built in 1866, has been opened to the public by owners Gloria and Eli Yoder Jr., as a tourist spot for visitors to the Ohio Amish Country.
>
> The working farm also includes a 10-room "modern" Amish house.
>
> Visitors will have the chance to view milking procedures and try milking a cow themselves by hand.
>
> Yoder is a former member of the Old Order Amish.

Older Order Amish do not carry insurance on property and on personal life. And yet, farm buildings are vulnerable to fire, tornados, strong winds, and other natural disasters. How are damages to buildings handled by the Old Order Amish? The owner of the damaged building pays for the lumber and other building materials. Works is furnished free by neighboring Old Order Amish men. A large barn may be rebuilt in a few days in a barn raising ceremony. Recreation is inherent in work performed since Old Order Amish men visit and interact with each other during barn raising. Amish housewives prepare the noon meal for the builders. They also integrate work and recreation by visiting with each other. Small children not in school play with each other during the time the barn or other outbuilding is rebuilt. If school is not in session, Amish children of school age may go along with parents to the place where putting up a building is occuring.

If an Amish farmer has died or is ill, neighbors of the same faith come in to do the necessary farm work. The Old Order Amish then have a unique system of social security. No money is paid into social security, nor is money wanted from social security in cased of disability or death. Rather,

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[5] Mennonite Weekly Review, July 12, 1984, page 3.

Old Order Amish help each other in case of need and disaster. Hostetler[6] wrote:

> Grandfather is respected as a patriarch, and his social status increases as he reaches retirement age. He would be insulted by old-age pension checks. To retire he simply moves into the grossdawdy (grandfather) house, and the younger generation takes over. He shuns commercial forms of insurance, for in his judgment he already has the best kind of insurance. He has no premuims to pay. If a barn burns down, the neighbors are there to help him build a new one. If he becomes ill, they do his work. Should he die suddenly, they make arrangements to have the farm operations continue.
>
> Amish mutual aid provides "social security" for its members from birth to death. Security comes from friendly personal relations, from father and mother, brother and sister, uncle and aunt, and church members, and not from impersonal and remote sources, such as investment bonds, state security, or welfare boards.
>
> For the past number of years Amish leaders have appeared in Washington to seek freedom from federal aid. They do not object to paying taxes, but they do object to receiving government aid or having their children and grandchildren fall heir to such a temptation. Before the House Ways and Means Committee they said, "Old-age survivors insurance is abridging and infringing to our reigious freedom. Our faith has always been sufficient to meet the needs as they come." They believe, as the Bible says, "But if any provide not...for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8).
>
> Recently the government seized cows and horses from Ohio Amish farms and sold them at public auction because the Amishmen refused to pay the Old Age and Survivors Insurance System self-employment tax. The Amish, who are otherwise law-abiding, God-fearing, and tax-paying citizens, in this instance say it is against their religion. To pay the tax is to admit that the government has a responsibility for aged Amish members, and to admit this is to deny their own responsibility, one of their main religious principles. Amish parents raise their children to respect and to assume responsibility for their elders in old age.

A recent development has occured in Old Order Amish culture pertaining to the utilization of the United States Court System:

> Panic seized a horse's eyes. A boy screamed. Blood rained on a lonely Iowa highway.
>
> Two cultures collided on that winter day when a pickup truck slammed into a black Amish buggy.
>
> Now the Amish culture has shown that it can prevail in the courts of the modern culture it rejects. The boy and his family have won a court settlement that could be worth $1 million.
>
> His name is Norman Kauffman. He was 17 when the pickup truck struck his buggy on Dec. 30, 1981. The crash gave him two broken legs, a broken nose and a fractured skull and future.
>
> He is 20 today and lives in ruralDrakesville. According to his lawyer, Vern Ball of Bloomfield, a metal plate holds together the bones[7]

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[6] John A. Hostetler, Amish Life. Scottdale, Pennsylvania: Herold Press, 1959, pages 14-16.

[7] Des Moines (Iowa) Register, "Amish man gets damages for buggy-crash injuries," page 1, April 3, 1985.

in his left thigh. Kauffman has trouble squatting and running, Ball said. He wears false teeth and his nose is flattened. He may eventually suffer from epilepsy because of skull fractures resulting from the accident.

Kauffman can walk, but "I think I could still beat him in a foot race," Ball said.

Old Order Amish are known to avoid formal means of control in society. Thus, policemen, judges, juries, lawyers, attorneys, sheriffs, and courtrooms are to be avoided. Informal means of control are rather emphasized inside of Old Order Amish philosophy. At the apex of the sacred, not secular, system of informal methods of control of human behavior is the bishop. He heads a group of from 20 to 40 Amish families in a community. Two ministers assist the bishop in church services and in the work of the Old Order Amish community. One deacon is also selected and rounds out the upper echelon of Old Order Amish leaders. The deacon's main role is to work out peacefully disputes between and among Old Order Amish families. The deacon receives instruction in working these problems out from the bishop. Disputes are worked out among Old Order Amish church members.

However, the above direct quote from the April 3, 1985 issue of the Des Moines Register represents an Old Order Amish family and an outsider. The Amish do not carry insurance. Norman, Kauffman, 17 at the time, was hit by a man driving a pickup into the horse and buggy resulting in serious injuries to the former. To pay for the expenses of the accident and for future times, a law suit evolved. The law suit definitely did not harmonize with Old Order Amish philosophy but was emphasized due to necessity in paying for the heavy involved expenses.

The use of electricity is definitely taboo in Old Order Amish culture. Without electricity, there is no use made of radio, television, automatic clothes washers and dryers, as well as dishwashers. No electric lights, can openers, toasters, irons, and microwave ovens are in use. An Old Order Amish family can own a gas range to cook food and heat water. A diesel engine may provide power to use milking machines to milk cows in the barn. Gasoline power

lawn mowers are used. Wood or kersene is utilized to heat homes during winter. Running water is possible in the homes and outbuildings. Gravity flow water pumped by a windmill into a tank, provides running water for the sink, faucets, and stools. Not all Amish, however, have running water in their houses. Some pump water by hand from a cistern located near to the house.

Washing clothes can be a difficult weekly task. Water may be pumped by hand and then heated in a cauldron. Homemade soap is used to wash clothes. The hot water along with an appropriate amount of soap is put into the clothes washer driven by a gasoline powered engine. The agitator in the clothes washer works the same way as is true in a modern electricity power automatic clothes washer. The Old Order Amish use a stick to get the clothes out of the washer, after adequate time has elapsed. The clothes are then sent through a wringer attached to the machine.

After the clothes have been washed in the washer, the Amish housewife (together with one or more daughters if they are old enough) hang up the clothes on a clothes line to dry. Later on, selected dry clothes will be ironed by a flat iron on an ironing board.

Cloth is purchased to make clothes for the family by the Old Order Amish woman. Again, black is a favorite color. Although, the plain green, purple, yellow, white, and browns are also alright to wear.

Preaching services are held every other Sunday in homes of Old Order Amish. There are no church buildings. Amish homes are large due to family size. In summer, worship services may be held in the barn. The bishop may preach as well as the two ministers. Each is chosen by lot. None receive pay, salary, or pension plans for their services. Marriage and funeral services are also held in homes of Old Order Amish. German is the language of church services. Utilizing funeral homes and commercially made caskets is definitely taboo in Old Order Amish culture. Generally, a wooden casket is made for the deceased member.

Hostetler[8] wrote the following pertaining to an Old Order Amish funeral:

> Upon arrival at the graveyard the horses were tied to the hitching posts. The coffin, supported by two stout, rounded, hickory poles, was immediately carried to the open grave and placed over it. Relatives and friends gathered near. Long, felt straps were placed around each end of the coffin. The pallbearers lifted the coffin with the straps while a bystander quickly removed the supporting crosspieces. The coffin was then slowly lowered into the grave and the long straps were slowly removed. Standing in the grave on the frame that surrounded the casket, a man placed short boards over the casket as they were handed to him. Nearby a father clutched his four-year-old son and whispered something into his ear, hoping that some recollection of his grandfather would remain in his consciousness. With shovels the four pallbearers began to fill the grave. Soil and gravel hit the rough box with loud thumps. When the grave was half filled the shovelers halted as the minister read a hymn. As is their custon, all the men tilted or removed their hats. They filled the grave and mounded the soil. Family members turned from the scene, slowly got into their buggies, and returned to the home of the deceased to share a meal together.

The home is symbolic of the extended family. Retired Old Order Amish stay on the farm and live in the grandfather house. Nursing homes and retirement centers are unacceptable in taking care of the elderly. Since weddings and funerals are also conducted in Old Order Amish homes, symbols of closeness, communion, and cohesion are in evidence.

Large families are desired by the Old Order Amish. Children are perceived to come from God. Birth control methods are generally taboo. In a farm or rural culture, children can be put to work at an early age, such as 5 or 6, to help raise garden crops for eating in summer or for canning. The following is an article with the headline "Amish Breaks World Record for Number of Direct Descendents" in the May 17, 1984 issue of the Mennonite Weekly Review[9]:

> Medford, Wis.—An Amishman who died here recently apparently set a world record for number of direct descendants and living descendants, according to research by George R. Smith, associate editor of The Budget of Sugarcreek, Ohio.
>
> At his death, Adam Borntrager, 96, had 11 children, 115 grandchildren, 529 great-grandchildren, for a total of 675 living descendants. In addition eight grandchildren and 24 great-grandchildren of the same family are deceased, making a total of 707 direct descendants.

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[8]John A. Hostetler, Amish Society. Third ed. Baltimore: John Hopkins University, 1980, pages 204-205.

[9]The Mennonite Weekly Review, May 17, 1984, page 7.

Mrs. John D. Schmucker of the community verified that all of the descendants are blood relatives; no adopted children or stepchildren are included in the total.

According to the current edition of the Guiness Book of World Records, the largest family groups ever recorded were those of Mrs. Johanna Booyson of South Africa, who was estimated to have 600 living descendants in 1968, and Wilson Kettle of Newfoundland, who left 582 living descendants when he died in 1963 at the age of 102.

THE RESEARCH refers only to monogamous societies; in polygamous cultures there can by many times the number of descendants.

Smith has recorded many other large Amish families over the years. The previous greatest total of living descendants was 555 for Bishop Moses Borkholder of Nappanee, Ind., who died in 1933 at the age of 94. He had 17 children by two wives. Eleven of the children survived him, along with 138 grandchildren, 388 great-grandchildren; and 18 great-great-grandchildren.

In 1978 Jonas J. Schmucker of Geauga County, Ohio, died at the age of 90 leaving 526 living descendants—14 children, 120 grandchildren, 372 great-grandchildren and 20 great-great-grandchildren. However, of this number several of the great-grandchildren were adopted.

SMITH NOTES that another Amish family group may be gaining on the record-makers. A year ago Lydia Byler of Staunton, Va., celebrated her 96th birthday. At that time she had eight living children along with 60 grandchildren, 295 great-grandchildren and 124 great-great-grandchildren, for a total of 486 living descendants.

Education and the Old Order Amish

Parochial education sponsored by and paid for by the Old Order Amish consitituency is followed in general. Eighth grade education is terminal. Amish believe that to develop a rural, not urban, philosophy of life, eighth grade education with no kindergarten is adequate. A school of the four r's is in evidence. Reading, writing, arithmetic, and religion are the basics in the curriculum. The reading curriculum generally consists of Biblical content, printed by the Rod and Staff publishing company of Covington, Kentucky. Definite lessons in word attack skills are taught and emphasized from these readers and on related workbook pages. Thus, pupils learn to use phonics, syllabication, picture, context, structional analysis, and configuration clues in reading. Pupils read orally from the textbook to the teacher to notice achievement in word pronunciation. Also, a few questions are asked by the Old Order Amish teacher to notice comprehension of content. Pages assigned and completed in the workbook accompanying the basal reader are checked as the teacher reads

the correct answers to pupils who check their own workbooks. The workbooks may also be exchanged with another pupil in the grade level group for checking as correct answers are read by the teacher. Pupils recite answers to questions raised by the teacher. Recitations take place at the front of the room with the teacher and pupils seated around a small table. Each grade level of pupils is called to the table for recitation and evaluation purposes.

Mathematics textbooks used in Old Order Amish schools are generally published by leading publishing companies, such as Macmillan, Houghton-Mifflin, and Addison Wesley. Mathematics is perceived to be practical and utilitarian. Developing theories and principles outside the framework of the useful is frowned upon. Book farming is definitely not advocated by the Amish. Farming is doing, action, involvement, and purpose. Old Order Amish perceive themselves to be stewards of God in taking care of the soil and land. Soil erosion and land exhaustion is to be avoided.

The curriculum area of mathematics is very useful in farming. The value of crops and livestock, the number of bushels of grain produced and the weight of livestock, the building of buildings and the purchase of materials, the purchasing of food items and cloth, and the preparation of food requires measurement in all its practical applications. Old Order Amish like exact, precise subject matter. The writer at one occasion in Pleasant Hill school, near Bloomfield, Iowa utilized an archeology kit to have Old Order Amish pupils hypothesize about the use of selected reproductions and pictures of objects found at a dig at Olynthus, Greece 2300 B.C. The writer wrote on the chalkboard the numerous hypotheses given by students for a few objects and illustrations. He then held the actual archeologist's handbook working at the dig at Olynthus, Greece containing answers in terms of how they (the archeologists) believed the objects to have been utilized 2300 B.C. At this point, the Old Order Amish teacher asked, "Did you know how each was used? If so, why didn't you immediately tell pupils the use of each?"

Writing activities consist largely in following sequential units and lessons from a basal language arts textbook. The texts generally are secualr in nature, such as the D.C. Heath, Houghton-Mifflin, or Macmillan series. The study of grammar receives considerable attention, such as understanding and being able to identify the traditional eight parts of speech. Also, pupils need to be skillful in indentifying subjects, predicates, direct objects, as well as indirect objects. Being able to write business and friendly letters is also stressed in the language arts textbook being emphasized.

Basal textbooks are used in social studies, and these are purchased from textbook companies, such as the ones mentioned above for language arts. During one visitation, the writer listened to a teacher very briefly discuss social security, as this concept was contained in the adopted social studies textbook. The teacher stated, "We Amish do not believe in paying into social security." Old Order Amish are exempt from paying into social security and even more important, they do not want social security payments in any form. Amish certainly do not glorify wars or military leaders. Textbook content too frequently stresses military actions and the resultant heros. The Amish are pacifists and conscientious objectors. Social studies basically is a reading class since the assigned lesson is read orally and then discussed and described. The teacher raises questions which usually require highly factual answers.

Science is emphasized to some degree in Old Order Amish schools. The Rod and Staff Publishers have a science series. One lesson will be presented as an example. An accurate picture of a grasshopper appears at the top of the page. Directly underneath the illustration is the Biblical injunction "Consider the ant thou sluggard and be wise." In the Bible, the grasshopper is considered to be sluggish and lazy, whereas the ant is diligent, energetic, and motivated. The content goes on to describe the parts of a grasshopper objectively and scientifically, such as the head, thorax, and abdomen. A study of evolution, in science is definitely taboo.

Amish pupils appear to follow the model presented of the ant. The writer observed an Amish teacher writing assignments for five minutes on the chalkboard. She faced the chalkboard continuously, not watching the pupils during that time. And yet, the students were continuously busy working on assigned work at their desks.

Most of the desks are tightened to the floor and cannot be moved for committee or group work. However, committee and group endeavors are not utilized. The teacher is in charge of teaching pupils. The teacher is the authority figure in the classroom. As Amish become older, there is increasing respect for its members. With experience and age go respect for Old Order Amish.

Old Order Amish have very strong convictions. This can be noticed with the following item:

> The Ohio Supreme Court will be asked to review the conviction of two Wayne County, Ohio, Amishmen for violating the County building code, according to attorneys for the two men. On May 31, the Ninth District Court of Appeals overruled an appeal filed on behalf of Eli L. Hershberger and Daniel E. Yoder, who failed to obtain building permits to construct additions at their farms. The defendants have said that being required to obtain permits and allow inspection of their homes is against their religious beliefs. The appeals court upheld the convictions, but reduced Yoder's fine from $600 to $300. Hershberger's $600 fine was left intact.[10]

With strong convictions, which may appear unimportant to most members in American society, the Old Order Amish have definite commitments and values. Old Order Amish children have a strong conviction in being diligent in work and study. Adult members may move out of a rural area that has become a part of the city limits due to outdoor privies being outlawed by the city fathers. Or, an orange reflector triangle is required by a state to be placed on the back of a buggy pulled by a horse. If the congregation of Old Order Amish believe it violates their religious beliefs, they move to another state which does not require the safety device for oncoming traffic.

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[10] Mennonite Weekly Review, May 17, 1984, page 2.

Thorough convictions are also in evidence pertaining to social security participation by the Amish.

> New Social security legislation which took effect Jan 1 continues to pose a problem for many Amish and Mennonite private schools, according to William McGrath, Beachy Amish minister from Minerva, Ohio. The specific issue is the new requirement that Christian day school teachers participate in Social Security—something which several conservative groups oppose. According to McGrath, several schools paid their teachers the whole school year's salary before Dec. 31 to avoid the tax. Others "will be forced to pay the tax starting Jan 1, 1984 or you will be regarded as an illegal tax resister," he notes. Legislation to exempt religious institutions from the Social Security requirements is pending in Congress.[11]

Old Order Amish believe in a thorough separation of church and state. Jacob Ammann founder of the Old Order Amish in the latter 1600's presented a novel idea for his day in advocating the complete separation of religion and government. In the days of Ammann each state or province having an official religion was the rule, rather than the exception. Thus, the state regulated the curriculum in which a prescribed set of religious beliefs was taught. Social Security and Old Order Amish philosophy do not mix. Amish wish to have no retirement benefits or disability payments from any federal or state government. A complete separation of church and state is then in evidence.

This is not to say that old Oder Amish culture is stable and not subject to change. Amish culture is definitely changing at a rather rapid rate. The buying of medical services is increasingly wanted and desired. Even in the case of heart transplants, the Old Order Amish are participants. The following news item confirms interest of Old Order Amish in medical practices:

> AMISH HEART TRANSPLANT RECIPIENT SAYS FOR HIM "LIFE BEGAN AT 18"
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> NAPPANEE, IND.—"You heard that old saying, "Life begins at 40"? For me it began at 18," said Amish heart transplant recipient Dennis Mast in a recent interview with Goshen News Writer Janice Rasley.
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> Mast, son of Mr. and Mrs. Marvin Mast, had his surgery in June at Methodist Hospital in Indianapolis. The operation was needed because cardiomyopathy, thought to be a viral aftermath, had left his heart enlarged and unable to perform properly.[12]

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[11] Mennonite Weekly Review, January 12, 1984, page 2.

[12] Mennonite Weekly Review, December 22, 1983, page 11.

Mast spent about six weeks in the hospital following surgery, and must continue to make regular trips to Indianapolis for biopsies of the heart to check for rejection. Stress must be avoided if possible, and Mast has been given tablets to calm him. High fat foods and high cholesterol foods are also to be avoided. Mast notes, "My doctor said I could eat anything I wanted to, twice a week."

ALTHOUGH rejection is a fear for transplant patients, Mast feels infection is more of a worry. He was readmitted to the hospital once with an infected appendix that was removed, and he has also had flu symptoms.

He has been warned about crowds and getting near people who might be ill, but the days of wearing a face mask are over, he says. "When I wore that surgical mask, people looked at me as though I was a freak."

Mast notes that publicity surrounding the heart transplant has sometimes been difficult to take. He feels, however, that the nationwide donor program is important, and notes that publicity may give someone else the idea of donating an organ that could save a life.

Mast met and had dinner with the family of his heart donor, a young man who died from a brain hemorrhage. "It was kind of hard to talk to them at first," he says. "But then they loosened up and we talked. I just wanted them to know how grateful I was, and they seemed to want to tell me they were glad I was getting along so well."

MAST IS HOPING for a job in a trailer factory, but has been warned that he cannot work around dust, and he will not take a job until his doctor, Wally Anglemyer, checks out the site. He has been helping on the family farm, picking corn and doing other chores as he did before his heart condition worsened. Any employer would have to be aware that there would be days he could not work, notes Mast.

Medical bills for Mast, estimated at around $65,000, were met through public fund raisers and the Methodist Hospital's own heart fund.

As for the future, Mast says he's "still sorting things out." He adds, "It's still like a dream that I'm alive."

When talking at the National Council Social Studies convention in Denver, Colorado, April 17, 1985, a person in the audience asked if Old Order Amish utilize modern day medical and hospital services. The mistaken idea so frequently has been from audiences is that the Old Order Amish rely upon God only and not upon modern medical practices. Quite obviously, the majority of Old Order Amish do buy health services when needed. No doubt, the science and health curriculum in Old Order Amish parochial schools will increase in terms of time spent and objectives emphasized. Health textbooks that contain illustrations of people wearing swim suits and scantily clad clothes are definitely not acceptable. However, content presented objectively that is direct in terms of science and health is welcomed.

Music is also a part of the Old Order Amish school curriculum. Singing religious songs with no written notes, rests, flats and sharps, and cleffs is the ideal. Musical instruments also are taboo in the curriculum. Children sing wholeheartedly from the "heart". Enthusiasm for singing is definitely in evidence. The message inside of the song is significant and not whether quarter, half, whole, and other musical notation is strictly adhered to. The tune applicable to any hymn is handed down from one generation to the next, and not through music theory.

A three dimensional painting entitled "One Room Schoolhouse" carved out of wood by Beechy Amishman Aaron Zook hangs in the Amish Story Museum at the Peoples Place in Intercourse, Pennsylvania.

An Old Order Amish one room schoolhouse generally has a cloak room when entering the building. The dinner buckets are kept in the cloak room as well as black bonnets and capes of the girls and black coats and hats of the boys. Straw hats are worn by the boys when the weather is pleasant.

Inside the regular classroom, desks generally are tightened to the floor, unless these older desks cannot be obtained. Pupils always sit in rows facing the teacher. When the grade level is called for by the teacher for recitation purposes, learners arise and go to the table in front of the room to recite content to the teacher. On the walls of the classroom are slogans, such as "Be so strong, you will never do wrong", a secular admonition. Or "Whatsoever a man soweth, that shall he also reap" (Galations 6:7), a religious moral admonition. Old Order Amish pupils do well in reciting Biblical content. In one visitation to Pleasant Hill School, near Bloomfield, Iowa, the Old Order Amish teacher asked pupils at random to recite in sequence the books of the Old Testament from Genesis through Second Kings. Each student called upon recited the sequence correctly.

Old Order Amish pupils do well in art work, although this curriculum area receives a minor emphasis in the curriculum. The writer has beautiful, neatly

made, woodpeckers from crepe' paper in his office. These were made by Old Order Amish pupils in Pleasant Hill School. Art work of Amish pupils is displayed on the classroom walls. Art work very often portrays Biblical passages, such as a colored drawing of "a city set on a hill cannot be hid." Or, a separate drawing on "men do not light a candle and put it under a bushel" has also been placed on a classroom wall. These two colored drawings emphasize passages from the Sermon on the Mount—Matthew 5-7.

No electrical outlets exist in Amish schools. Thus, no audio-visual aids are utilized. Horses driven to school by Amish pupils are kept in the horse barn on the school grounds. Closed buggies and open carriages are lined up near the fence and horse barn. Water is pumped by hand form a pump near the school building. Swings, merry-go-round, and teeter-totters represent playground equipment for Amish pupils. Softball in season is enjoyed by both boys and girls. Outdoor privies, not indoor toilets are in evidence on the school grounds.

Basically, Old Order Amish pupils do well in standardized achievement test results. Results from the Iowa Test of Basci Skills will now be discussed. The tests were administered February, 1980.

Mathematics Achievement

Thirteen of twenty-three Old Order Amish pupils in Pleasant Hill School, near Bloomfield, Iowa scored on the fiftieth percentile rank or higher in developing mathematics concepts. Seventeen of twenty-three pupils revealed a percentile rank of fity or higher in problem solving. All twenty-three pupils scored above the fiftieth percentile rank in computation. Nineteen of twenty-three pupils revealed a percentile rank of fifty or higher in the composite mathematics skills.

Mathematics has utilitarian values for the Old Order Amish, a farming population. In farm work, determining the weight of livestock, the grain

yield in bushels per acre of a field, the cost of lumber to build buildings, the cost of cloth to sew clothes, among others, is very useful and practical. Thus, it would appear that a study of practical applications for arithmetic might indeed be purposeful for Old Order Amish pupils.

Vocabulary test results of Old Order Amish pupils in Pleasant Hill School, according to the Iowa Test of Basic Skills, reveal that five of 23 pupils ranked above the fiftieth percentile. Since Amish children do not have access to radio, television, and numerous newspapers and magazines in the home setting, the Iowa Test of Basic Skills might not be valid to measure pupil achievement in vocabulary growth. Amish culture places high priority on Biblical knowledge as well as traditional methods of farming. Relevant understandings, skills, and attitudes toward arithmetic and its use are important in both traditional and modern methods of farming.

Vocabulary Development and Reading

Eighteen of twenty-three Old Order Amish pupils ranked below the fiftieth percentile in vocabulary, whereas twelve of twenty-three pupils ranked below a precentile rank of fifty in reading.

Old Order Amish philosophy does not emphasize theorizing in the curriculum of life. Thus, for example, Darwinian theory pertaining to evolution is strictly taboo in the school and home setting. As a further example, Old Order Amish do not agree with "book farming" such as using recommendations pertaining to agriculture coming from experimental stations at state land grant colleges and universities. Rather, practical situations in life are significant, such as concrete farming situations in rural areas. The writer listened to a definition of social security in an Old Order Amish classroom. The Amish teacher avoided the concept by saying, "We Amish do not believe in social security." The Old Order Amish, of course, do not pay money into social security, nor do they want old age and survivor's insurance from the federal government. In

gneral, many secular vocabulary terms receive limited emphasis in the classroom setting. Within the framework of basal textbooks and workbooks, Old Order Amish pupils acquire and attach meaning to selected vocabulary terms.

Achievement of Old Order Amish pupils ranked considerably higher in reading as compared to vocabulary development. Eleven of twenty-three pupils ranked above the fiftieth percentile in reading as compared to five of twenty-three pupils ranking above the fiftieth percentile in vocabulary.

One may safely say that the vocabulary and reading sections of the Iowa Test of Basic Skills might not be valid for Old Order Amish pupils. Amish philosophy and culture are quite different from others in society. Modernism as a concept is not approved of by Old Order Amish. Thus, a lack of modern means of farming, transportation, and communication is in evidence. Amish philosophy stresses hard work, self-reliance, and practical situations in the curriculum of life.

Old Order Amish pupils revealed high Iowa Test of Basic Skills results in arithmetic computation. Thus, all twenty-three pupils at Pleasant Hill School ranked above the fiftieth percentiel in arithmetic computation. The Silver Burdette series of mathematics textbooks provide the majority of sequential learnings for pupils. In degrees, the Iowa Test of Basic Skills might be quite valid to measure Amish pupil achievement in arithmetic. Old Order Amish pupils may perceive a high degree of purpose in arithmetic; farm operations are heavily dependent upon the use of addition, subtraction, multiplication, and division.

The Language Arts

Old Order Amish pupil achievement in the language arts varies much from pupil to pupil in grades 3, 4, 6, 7, and 8. There were no fifth grade

pupils involved in the study. (Pleasant Hill School had no fifth graders during the 1979-80 school year.)

The lowest percentile rank for any one pupil in a specific area of the langauge arts was a percentile rank of one in capitalization. This highest percentile rank was ninety-nine for a pupil in the area of spelling.

Seventeen of twenty-three pupils achieved a percentile rank of fifty or higher in spelling. Thirteen of twenty-three pupils had a percentile rank of fifty or higher in capitalization. Sixteen of twenty-three pupils had a percentile rank of fifty or higher in punctuation. Fifteen of twenty-three pupils had a percentile rank of fifty or higher in usage. Fifteen of twenty-three pupils achieved a percentile rank of fifty or higher in the total language arts skills subtest, according to the Iowa Test of Basic Skills.

Work Study Skills

To the observer, Old Order Amish pupils appear to be inwardly motivated in studying, in learning, and in achieving. Eighth grade basically is terminal education. Old Order Amish society presents a model for hard work in using manual labor rather than machines to complete tasks in the rural, farming environment.

Old Order Amish achievement in Pleasant Hill School, near Bloomfield, Iowa reveals the following percentile ranks in the Work Study Skills subtest in ascending order: 5, 17, 19, 20, 28, 31, 35, 38, 38, 41, 46, 51, 55, 56, 63, 64, 66, 70, 70, 77, 77, 80, 83. Twelve of twenty-three pupils had a percentile rank of above fifty in the total Work Study Skills subtest. For the Composite Iowa Test of Basic Skills, Old Order Amish pupils in Pleasant Hill School, in ascending order, had the following percentile ranks: 8, 8, 16, 19, 21, 23, 40, 45, 47, 53, 53, 59, 59, 61, 65, 66, 66, 69, 71, 77, 79, 83, and 84.

Thus, fourteen of twenty-three pupils had percentile ranks of above fifty in the Composite Iowa Test of Basic Skills.

Selected Biblical Beliefs

There are certain passages from the Bible which provide support for Old Order Amish beliefs. The following represent vital verses.

1. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" I Timothy 5:8. This verse according to Old Order Amish philosophy emphasizes self-sufficiency in caring for the needs of the family and not relying upon government aid for necessities in life.

2. "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Seond Corinthians 6:14. Old Order Amish are to separate themselves, especially in terms of religious beliefs, from others in society. Business partnerships with outsiders is frowned upon. The Amish Aid Plans, from Lancaster, Pennsylvania emphasize and abide by the rules and regulations of the church. The Plan provides coverage for members when property loss and damage has occured. Other members are assessed to cover loss experienced by a family. Outsiders are not to be yoked together with believers in the Amish Aid Plan, according to Old Order Amish.

3. "for the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their craftiness." I Corinthians 3:19. Eighth grade education is terminal for Old Order Amish pupils. Higher education is definitely frowned upon. In Yoder versus Wisconsin in 1972, the United States Supreme Court ruled that the state could not force Old Order Amish to attend beyond the eighth grade due to the first amendment in the Consitution - Congress cannot establish a religion nor hinder the free exercise thereof.

4. "As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith." (Galations 6:10). Assisting members of their faith (The Old Order Amish) in times of need, such as ill health, death, and destruction of property is implied.

5. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Romans 6:12. Worldly wisdom is to be shunned. Rather, being together with and associating with Old Order Amish members is to be of like mind.

6. "But every woman that prayeth orprophesieth with her head uncovered, dishonoureth her head: for that is even one as if she were shaven. I Corinthians 11:5. This is the basic belief emphasizing the wearing of prayer caps by Old Order Amish women.

In Summary

The Old Order Amish are a sect, among many others, known as Mennonites. They represent a conservative culture, such as the use of horse drawn implements for farming, and horses and buggies utilized for transporting people and goods. The Old Order Amish also represent a rapidly changing culture due to scarcity of farm land available for younger families, as well as the competing modern ideas, such as self-proprelled combines and tractors with air-conditioned cabs, power steering, power brakes, and hydraulic lifts.

Dress identifies immediately who is Amish in American society. Uniformity of clothing for Amish men as well as for women is important. A high contextual society or primary groups is significant to retain Amish ways of living. Each Amish person is known thoroughly to other Amish people living in a given geographical region.

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